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The FREEMASON AND FEZ.

IN THE INTEREST OF MASONRY, THE MYSTIC SHRINE AND THE ORDER OF ISIS.

JNO. WESTLEY GEIGER, Editor and Publisher.

VOLUME VII. MAY, 1899. No. 5.

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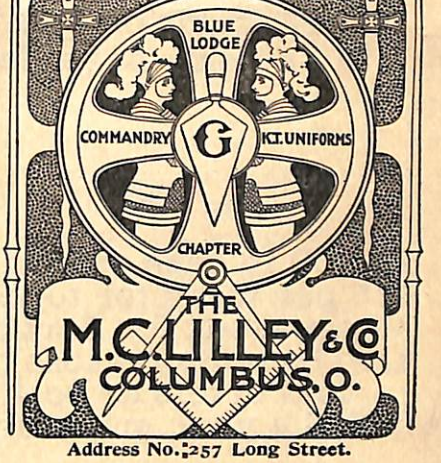

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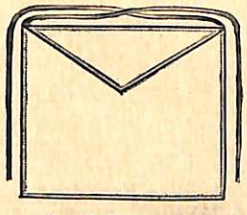

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JNO. WESTLEY GEIGER, Marion, Iowa, Editor and Publisher.

VOLUME VII. CEDAR RAPIDS, IOWA, MAY, 1899. NUMBER 5.

The subject of the above sketch was one of the well known and regular Representatives of Mecca Temple, N. Y., at the meetings of the Imperial Council, N. M. S. Augustus Winniett Peters was born June 10, 1844, in St. John, New Brunswick. His masonic career began in 1876, and as continuously active to the day of his death. He served as W. M. of Acanthus Lodge 719, Brooklyn, was Grand Steward of the Grand Lodge, a Past High Priest and Representatve to the Grand Chapter of N. B. He was Past Commander of Clinton Commandery, and an honorary 33° Mason.

In 1879 he became a Noble of the Mystic Shrine, served in some office continuously until 1887 he became Potentate of "Mother Mecca" and continued in office to the close of life. As his Reorder well says of him:

"Few men have ever achieved distinction along so many different and widely divergent lines, and it is doubtful whether any other had a larger number of acquaintances who could be classed as his personal friends. Two sisters and two brothers survive him. With all his genial qualities, his scholarly attainments, and his extensive acquaintance in social circles, he never shared with gentle woman those exquisite attributes of manhood which have ever been to her the highest charm."

REMARKABLY SUCCESSFUL.

As our readers may note, we this month introduce to them for the first time "The Knights Templar and Masonic Mutual Aid Association" of Ohio, which is widening out in its territory and is now being introduced to the people of Iowa and the west by Sir A. L. Saltstein, General Manager. For many years the late Enoch T. Carson was its president and William B. Melish its secretary, while other distinguished Masons have been prominent in its management. Since the decease of Bro. Carson, Bro. Melish goes to the seat of honor, and wherever "Billy" puts his hand to the plow there is no looking backward. On January 1, 1899, they had insurance in force $15,017,000.00, with 5,605 policyholders. Their net gain in membership for 1898 was 238. Their full page advertisement appears elsewhere, and we commend it to the notice of our readers. Write to Bro. Saltstein and have him explain, or send an agent to do so, the advantages of this remarkably successful company.

OLDEST MASON DEAD.

QUINCY, ILL., April 8.—James Clark, the oldest man in the city and the oldest Mason in the United States, or perhaps in the world, died here yesterday. He was born at Wilkesbarre, Pa., 100 years ago in July. He joined the Masons at Sunbury, O., in 1820, and the records prove him the senior Mason in this country. He was a personal friend of President William Henry Harrison. His first vote was cast for James Monroe and he had voted at every election since. He turned out to the polls Tuesday, and caught a cold from which he died.

Among the Lodges.

THE SUN ON JURISDICTION.

We have never favored the doctrine of perpetual jurisdiction in Canada. We think it is Masonic to remedy a wrong, as well as to prevent one; and we consider it a violation of one of our cardinal teachings to permit a good man to be subjected to continual wrong. If there were any process by which the conscience-breaker (black-baller) could be caught, there would be less injudicious use of the ballot in our lodges. But inasmuch as there is no way, justice dictates that the conscience-breaker should not have perpetual power to inflict wrong. It is generally your good man of independent spirit, he who dares to denounce wrong, that is made the victim of these conscience-breakers. We have no doubt that vast multitudes of good men and true, are deterred from making application to our lodges through the apprehension that the black ball will be used to blacken, if possible, their good name and standing. No perpetual jurisdiction for us.—*Masonic Sun.*

MASONIC.

THE PRESENTATION OF THE LAMBSKIN—SOUTH, WEST AND EAST.

The Masonic apron is an emblem of innocence and symbolical of that white robe of spotless purity in which all who enter the realms of bliss must be arrayed. Its presentation to a candidate is a solemn and significant act, and hence nothing pertaining to the ceremony should have even the appearance of insincerity. Apropos to this the grand lodge of Iowa says: "When any lodge presents a newly initiated brother with a lambskin or white leather apron and takes it away from him five minutes afterward, to give to somebody else, or to be laid up among the archives of the lodge, it cheats, wrongs and defrauds him. It is a poor rule that won't work both ways. Moreover, the real Mason would prize such a gift above all subsequent honors, and more fully appreciate the lesson it teaches. The honest presentation should be the invariable practice in every lodge."

ROME AND MASONRY.

Taking the instructions of "the Most Rev. Dr. O'Callaghan, bishop of Cork," as a criterion, there has not been a moment since "the instruction of the sacred congregation of Propaganda, July 15, 1876," when a Catholic could consistently take part in any Masonic social affair, or to unite with a lodge as a member, without incurring the sentence of excommunication "especially reserved to the Holy See." The right side of all consistent Catholics with Masonry is *the outside;* and Masonry might as well cease all commerce with that class.

GOOD LAW.

The law of California permits the election of a Master from any member of the Lodge thereof, without reference to previous service as a Warden.

THE TWELVE FELLOW CRAFTS.

How are these for the names of the ancient craftsmen who figured so conspicuously in the tragedy of the Temple:

Yusaphat Ben Phrah,
Ben Aminadab,
Ben Khur,
Ben Decar,
Akhiamaz,
Baana Ben Khushai,
Caber Ben Arai,
Baana Ben Akhoilud,
Shamaye Ben Ala,
Ben Gaber,
Ben Chased,
Akhinadab Ben Ada.

"There is only one valid reason in all the world that can be advanced for casting a cube or square ballot, and that is to keep out of the lodge and the fraternity one who would not be a credit to it." That is so, but it is often used from a "get even" standpoint, and many a man is "blacked" who is infinitely a better man than the one who did the "blackin' "—*Ben. F. Price, in Commercial Appeal.*

In Pennsylvania "in the absence of the Master and Wardens no lodge can be opened, except by the Grand Master, or some brother specially authorized by him for that purpose."

Grand Master Bowen recently visited Crescent Lodge, accompanied by his Grand Wardens.

Arcturus Lodge 237, Ossian, had five petitions April 22, from about Castalia.

The Lodges in Dubuque are reported as active.

The Royal Arch.

Washington Chapter No. 4, Muscatine, has exalted nine companions since November.

The new Chapter, U. D., at Oelwein, keeps forging ahead and promises a splendid record from the start.

The attendance at Red Oak next fall promises to be up above the average in number, and the interest will doubtless be increased.

Remember Companions, when any department is sparsely filled that we are not to blame. Send us the items of news on postal cards or any old thing. Will try to print it when we know it. See?

The Council.

Muscatine has asked for a dispensation to form a council.

The only additional news we have been able to pick up this month is that Guthrie Center has applied for a dispensation.

The time for the privilege of transfer, by those who passed under the Grand Chapter control, is passed. Whoever gets the Council Degrees now must pay and go in on the new rule.

The proceedings of the Grand Council of Iowa will now come into notice among collectors, and those who have them might read up with profit. The council has a history in Iowa.

In the Commanderies

GO TO TEMPLAR PARK.

The Trustees have greatly improved and beautified the buildings and increased the conveniences at our Templar summer home on Spirit Lake. Every room of the 96 in the apartment building should be occupied this year during festal week. No pleasanter place exists, and no more restful vacation could be devised for a Templar's self and family. Go by all means to Templar Park.

Great activity is still shown among many of the Commanderies of the state of Iowa. Of the 11 candidates for Orders at West Union the past winter, five came from in and near Postville.

Past Commanders should plan to attend the Grand Commandery this year above all others. Go and see why.

From the inquiries for services we would judge that Ascension day is coming to be as largely observed as Easter, among the Commanderies.

Ascension day was observed by Rose Croix Commandery, Sac City. The sermon was by Rev. Sir J. E. Groendike, of Carroll. A banquet was given in the evening.

No more beautiful Easter announcement came from any Commandery than that of Antioch No. 43, Mason City—under the efficient command E. Sir C. H. McNider. This is one of our leading Templar bodies in Iowa today.

The Eastern Star.

Postville Chapter 238, recently did part of the work at West Union, while Maynard Chapter did another part. A delightful visit is reported.

The D. W. G. M. has been in the northeast corner of the state, and credits Postville as a banner Chapter.

Cedar Chapter has been entertaining by divisions, and of April 18th we clip this notice from the *Republican:*

"The ladies of the Eastern Star, division A, gave a social entertainment last evening in the reception rooms of the Masonic Temple. Members of the order were privileged to invite one guest each, and the assembly enjoyed a delightful evening. The roll was called and all failures to respond with a conundrum or an anecdote were fined five cents, and the amount thus collected was added to the organ fund. An informal program consisted of music and readings, and the refreshments were coffee and doughnuts. It is the intention of the order to have a series of social affairs of this nature."

Marion Chapter has been the guest of the Rathbone Sisters (K. P.), and the host of Cedar Chapter 184, within the past month. The Star still shines brightly for the "twins."

Grand Chapter time will soon be here, then let every member who is interested in the Order attend. All Go.

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Published Monthly

In the interest of Freemasonry in Iowa, and Fraternity generally.

JNO. WESTLEY GEIGER, K. T., 32°,
EDITOR AND PUBLISHER.

P. O. Drawer E, Marion, Iowa, for all business and exchanges.

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Drawer E, Marion, Iowa.

CEDAR RAPIDS, IOWA, APRIL, 1899.

GRAND GATHERINGS.

GRAND LODGES MEET.

Iowa, Mason City, June 6, 1899.

CROM BOWEN.....Des Moines.....GRAND MASTER
T. S. Parvin.....Cedar Rapids.....Grand Secretary

CONVOCATIONS, R. A. M.

Iowa, Grand, Red Oak, October 19th, 1899.
W. F. CLEVELAND...Harlan....GRAND HIGH PRIEST
Alf. Wingate.....Des Moines.....Grand Secretary

CONCLAVES K. T.

Grand Encampment, Louisville, Ky., 1901.
Iowa Grand, Templar Park, July 14, 1899.
G. W. BEVER.....Cedar Rapids..GRAND COMMANDER
Alf. Wingate.....Des Moines.....Grand Recorder

GRAND CHAPTERS O. E. S.

General Grand (U. S.,) 1901.
Iowa, Oct. 1899, Davenport.
MRS. M. B. RATHBUN...Clinton.....GRAND MATRON
W. H. Norris.....Manchester.....Grand Patron
Mrs. Maria Jackson...Council Bluffs.....Grand Recorder

THE MYSTIC SHRINE.

Imperial Council, Buffalo, N. Y., June 14, 1899.
ETHELBERT F. ALLEN..Kansas City..IMP. POTENTATE
Ben. W. Rowell.....Boston, Mass.....Recorder

El-Kahir Temple, Cedar Rapids, Iowa.
E. I. ALDERMAN ....Marion..... POTENTATE
John Westley Geiger.....Marion..... .....Recorder

TO OUR EXCHANGES,

Will those of our exchanges heretofore sent to Cedar Rapids, Iowa, please change the address to Marion, Iowa, and oblige US? Several miles of street car riding will be saved and the exchanges reach us more promptly. Either change or cancel. See? tf

---

Let the other brother do the kicking.

Envy no man his officious self-assertion, his pride will have a fall.

The "Texas Freemason" puts smoking in the lodgeroom on a level of propriety with smoking in church during services. Well put.

It is wrong to blame all for the faults of any; to sulk and quit on such an account is to go into lonesome oblivion, and that with profit withal.

Arguments in defense of Masonry are mostly waste and friction, and might be better used in perfecting one's self for some better employment.

Slouchy paraphernalia, aprons that look like old, used napkins, and jewels that look dingy, and broken working tools, go along with the rubbish of slovenly work.

Persistence is the omnific word that will lead any man to success, whether it be in committing the work or in learning the steps of Masonry. "Hay foot, straw foot" is not a masonic descriptive.

Efficient officers should be changed only for others equally as able, whether in subordinate or grand bodies. "Passing it around" is a poor policy anywhere. Yet, outside officers of records it is fossilizing to have "lifers" in office.

Any cynical weakling can fling innuendoes from tongue or pen, and mistake the clatter for execution; but time and the smarting soreness will finally undo the cynic. Too often the sophistry of such men is the echo of their own inward weaknesses.

PENNSYLVANIA SCORES.

The proceedings of the Grand Lodge of Pennsylvania for 1898, constitutes an interesting and valuable contribution to general as well as particular masonic literature. At the quarterly communication, Mar. 30, 1898, "The Right Worshipful Grand Master stated to the brethren that he had called this meeting for the purpose of making (by virtue of his presence) Masons at sight." The Grand Lodge opened at 1 o'clock P. M., and by 5:15 had received, passed and raised Joseph Kauskopf, John Wanamaker and John L. Kinsey. That's one for speed to our old Mother Jurisdiction, (398). A historical address by Bro. Julius F. Zachse, delivered at the St. John's day, Dec. 27, Communication makes another link in the chain of evidence

in favor of the seniority of Pennsylvania Masonry—the fac similis of Franklin's ledger and journal pages, go well toward establishing the claim that Philadelphia is the "mother city of Free Masonry in America." For the "third time" our old Mother Jurisdiction scores when its able committee on correspondence presents in such temperate language their findings as to the Washington Grand Lodge, in its recognition of the African Grand Lodges of Massachusetts and Pennsylvania, and their withdrawing of fraternal relations until Washington "withdraws her recognition of the clandestine lodges in this (Pa.) jurisdiction."

We acknowledge our mistake in the statement last month that examination for advancement is no longer required in the R. A. Chapters of Iowa. Companion "Alf." Wingate says we're off, and calls attention to Sec. 138, page 46, of the law. All we have to say in extenuation of our blunder is that since we took the steps in 1888, we've not seen or heard of an examination, and we fully believed the law had been abrogated. Instead, it is the practice.

SECRET SOCIETIES vs. CHURCHES.

The old churchmen who were afraid of the spread of secret societies have been more or less vindicated. They feared that as these organizations grew, the church organizations would be more or less neglected. Has not that in a measure at least come to pass? Ministers of all churches complain that it is so hard to get the men out to the Sunday meetings. It is that way all over the country. The Catholic church is one of the few that has escaped the hopelessness of menless Sunday audiences, but even that church has seen inroads made upon its pews, and that fact accounts for its recent opposition to secret societies in Dubuque.

We are not saying that there is anything hostile in secret societies toward the churches or toward religion. On the contrary, nearly all the secret orders work toward the purest ends of religion—fraternity. Their motto in brief is "help ye one another." Secret societies after they have been stripped of all their tomfoolery and riotousness stand for the brotherhood of men and in most of them the fatherhood of God is at least respectfully mentioned. But most men give their hearts to only one thing at a time. At the present time their best organized efforts seem to be expended on the secret orders. A church has to put forth long efforts to gain a class of thirty, but in a few days last week a class of ten times thirty presented itself at the Temple of the El Medi in this city to be initiated into the Arabian mysteries of "another link in the golden chain of Pythianism."

We do not want to set the churches and the secret societies one against the other. But the thought often comes to one that these secret societies have drained a great deal of the vitality that used to go toward the development of the churches. The men have found a new religion and that is the religion of enjoying themselves while helping each other along the rough road leading to eternity. If these secret societies have not faith and hope, they have charity and that is the greatest of the religious trinity. This is presented as one of the questions uncovered in the shifting drama of human life. Perhaps, as the wild enthusiasm of these societies wears away, the churches will again claim their own.—*Cedar Rapids Republican.*

It is sometimes helpful to know the trend of current events and to feel the influence of those who stand for common opinion. We think the above editorial answers every end of asking and answering the questions it asks.—ED.

MOVING BACKWARD.

In some localities it might be said of some of the craftsmen that instead of being "hewers of wood and bearers of burdens," they have become slingers of mud and bearers of tales. The dangerous influence of this class of ruffians among the workmen cannot (does not) fail to bring the enacting of as ghastly tragedies as ever damned J. J. J. Where a lodge permits such to go unpunished, they are moving backward. Where these people exist their presence and conduct is too pungent to permit of the claim of ignorance of their acts. When the rejection of good material is based upon competitive business and professional grounds, it is a contravention of masonic law. When the action of a lodge in the matter of *any* executive or desciplinary matter is bruited abroad "within the hour" of its occurence, it should be a sufficient cause for the summoning of the brothers and a critical polling of such one at the altar "in due form" as to his possible part in such a dastardly part. When craftsmen carry their aprons filled with dirt and fling it broadcast about with the purpose of detriment of their brothers, it is high time that their lodge be purged and the unworthy

actions of the offender be punished. These are not isolated or far-fetched observations, they are matters of constant complaint, of which, if we were to give some names given to us, or some places pointed out, would create a sensation. Why cannot we see the dear lights of masonry in the mellow beauty of their solemn lessons? Why cannot brotherly love, relief and truth be more fully lived up to? Why? Because in our zeal we have let in men unworthy the high honor there conferred, and have passed them beyond where the "frank judges" may concur in the enforcement of the penalty that they ought to suffer. Verily there is room for reform, and for the unselfish manhood of the "widow's son" let us ever pray.

HIGH IDEALS.

Freemasonry in all its degrees is a system of the highest ideals; attractive to every better sense within us and helpful to every higher motive. Though this is true as to its ideals, yet, there is nothing impractical or without the range of ordinary life. Could its votaries become "wiser, better and consequently happier," without exception, as they discover and understand these ideals, their influence would be yet more widely felt for good, extensive as that influence now is. We judge of these enobling qualities of masonry by observation and experience. To live in an age like the present, fraught with so much that savors of the selfish use of *influence*, and find *one* institution, ancient with years of untarnished glory, which gives no encouragement to the regarding of men for their worldly wealth, is most wholesome and encouraging. It should be the work of each brother and fellow to cultivate in their highest types these high ideals of masonry. There is no danger of confusion to such an one; he will never mistake theories for practices; he will never substitute the tenets of masonry for what they are not, and least of all try to make them supplant *any* other moral or religious system. May every brother mason try his life by *all* the lights of masonry and so find its highest ideal.

Constant attendance is only a twin of respectful attention in the lodge-room, the hummer should be muffled.

The Mystic Shrine.

PASS IT AROUND.

The *Masonic Standard*, N. Y., has this to say: "Since the organization of the Imperial Council in 1876, Mecca Temple has had a representative among its officers for thirteen years; Damascus, at Rochester, ten years; Syrian, at Cincinnati, sixteen years; Al Koran, at Cleveland, thirteen years; Cyprus, at Albany, ten years; Medinah, at Chicago, ten years; Aleppo, at Boston, thirteen years; Mural, at Indianapolis, ten years; Syria, at Pittsburg, seventeen years. Forty Temples have held Imperial offices, and forty have not been represented among them. The position of Imperial Potentate has been held by Temples as follows: Mecca, New York, ten years; Al Koran, Cleveland, six years; Syrian, Cincinnati, two years; Syria, Pittsburg, Islam, San Francisco; El Jebel, Denver; Almas, Washington; Ararat, Kansas City, each one year. Mecca Temple has not held an Imperial office since 1889, Damascus, not since 1886, and Al Koran not since 1892, the nobles feeling that others should have an opportunity to enjoy the honors." All of which is worthy of approbation.

HAWKEYE VISITORS TO TANGIER.

April 28 was shrine night in the temple of Tangier at Omaha. With twenty-four other Nobles of El Kahir and Kaaba we went from Des Moines, and were treated in handsome style; that goes without saying, and none who were there can gainsay the interest enjoyed. Here is the Iowa list as handed to us by Noble Evans, the El Kahir hustler of Des Moines: F. O. Evans, J. F. Woody, W. Chambers, C. J. Orrell, J. A. Gilmore, G. B. Lynch, R. K. Ely, J. D. Holsman, Herman Raaz, B. A. Bennett, J. A. Best, Sr., J. A. Best, Jr., W. R. Warfield, M. B. Wheelock, Geo. D. Wood, Geo. H. Thorley, A. Van Norden, Jack Lennen, W. J. Colvin, N. Q. Tariquary, Al. Stafford and W. M. Wilcoxen, as the ones who occupied the drawing-room smoker on the way out. We noticed several of our boys in the hall—Wyland and Scutt of Harlan, Welch and Scott of Mapleton, Whitney of Carroll, Head of Jefferson, and no doubt others whose names we could not recall. The work was well done on a class of 28 candidates. The banquet was pleasant and the post-praudial feast consisted of the following "roasts:" Illustrious Potentate Gilbert in an address of welcome; Geiger as "Chef," "Roped in" by Noble A. L Towle; "Slid in" by Noble F. O. Evans, our own Frank; "A Shriner," by Noble R. W. Breckenridge, the author of the pumpkin pie story; "The Camel," by Noble Judge W. W. Keysor, and "The 1899 Spring Hatch," by the newly created Noble by the name of Steele. The delection of the occasion was sweetened with a few words from Nobles Bob French and Edgar Howar, while Noble Stiles, of St. Joe, Mo., regaled us with singing.

Past Potentate Hardy, and Police Commissioner Collins, have our united thanks for a delightful ride about the city.

THE BIG FIVE.

The five largest Temples in the Imperial realm are Aleppo, Boston, 3,007; Mecca, New York, 2,930; Lu Lu, Philadelphia, 2,572; Mehinah, Chicago, 2,371, and El Kahir, Cedar Rapids, 1.494. These figures are for Jan. 1, 1899, and are doubtless below the present number, as in case of El Kahir Temple whose number is now 1,601. The five next largest are Syria, Pittsburg, 1,479; Moslem, Detroit, 1,460; Syrian, Cincinnati, 1,335; Kaaba, Davenport, 1,096, and Ismalia, Grand Rapids, 1,054.

JOLLY NOBLES OF MYSTIC SHRINE

12,000 WEARERS OF THE RED FEZ ARE EXPECTED IN THE CITY IN JUNE.

During three busy days in the month of June the Pan-American city will be in the "hands of its friends," for about 15,000 members of the Nobles of the Mystic Shrine will journey to Buffalo from all points of the compass, and for one week there will be exciting times.

The occasion for the visit of the multitude of wearers of the fez is the 25th annual session of the Imperial Council. Last year it was held in Texas and warm were the doings and jolly the junkets which characterized the visit to the Lone Star state.

At this annual council none but a delegate is allowed to sit in the meetings. There are 250 delegates, representing a membership of about 55,000, aud though but 250 are forced to come to Buffalo in June, not less than 12,000 will accompany them.

For months the local nobles have been working unceasingly to make all smooth for the reception of the visitors. They have appointed committees and chairmen of these various committees, with Dr. Brown as chairman, meet as the executive each Wednesday. The committees with their representative chairmen, are as follows:

Hotel, E. C. Knight; reception, Chas. W. Cushman; transportation, Frank T. Gilbert; finance, Jacob Stern; entertainment, George L. Brown; decoration, John W. Corhead; press and information, C. Lee Abell; music, William H. Lyons; printing and badges, Thomas Penney; ladies' reception, Walter D. Greene; honorary, Chas. F. Bishop.

The work is not half completed, but arrangements have been made which insure parades, dances, river parties, a banquet, decorated streets, road arches, fireworks, trolley parties and festivities of all kinds.

Already accommodations have been made for the reception of 2,500 men, and during the week the hotels and the streets will be bright with the red caps of the visitors.—*Buffalo Paper.*

"The American Tyler" gives our big El Kahir meet of Feb. 15, at Cedar Rapids (it was at Des Moines) and El Kahir (Kaaba Temple would object to play second fiddle) did the work. There were 133 victims—the largest class of any temple this year, making El Kahir's membership considerable over 1600.

The Imperial Potentate has been visiting "the scenes of his childhood" and meeting with the Eastern Temples during some of the late winter-time. Ethelbert is a welcome guest at any festal board.

El Kahir is booked for Dubuque late this month or early in June, and at Cedar Rapids June 10th.

Kaaba is to hold an anti-Buffalo session June 12th, or thereabout.

The activity in the direction of Buffalo is significant of a great crowd.

Nearly every temple in the country has *some* announcement for Buffalo. Oh, we'll all go.

Lu Lu, Philadelphia, is setting a neat pace for all concerned in her "original notices."

Noble Frank Stayner, whom we in Iowa have known *so long*, has hied him away to Chicago. A great place to get short.

Medinah Temple took sixty-six weary sons of the desert across the hot sands, April 19th. Fifteen hundred nobles were in attendance. The Imperial Potentate was there.

The report is being rather industriously circulated that in one state the Temples are creating nobles who are *Master Masons*, if there is not some catch in the affair, it seems ridiculous to imagine anyone ignorant enough to believe the report.

Order of Isis.

ARCANA CRESCENT No. 2.

The second oasis to be organized in the order was Arcana No. 2, Harlan, Iowa, with a goodly sized charter list. The date of the first meeting was April 27th, and the following are the officers: Emir, G. S. Gibbs; Priestess, Mrs. O. P. Wyland; Scribe, Mrs. C. D. Booth; Treasurer, Mrs. John Sandholm; Conductress, Mrs. Mary F. Hunt; K. I. G., Mrs. W. C. Campbell, K. O. G., J. W. Bailey. The credit for this work is due to the Priestess, Mrs. Wyland, who was present at the annual vigil of El Kahir Court, and took an active interest in the plans for its organization in this Desert.

EL KAHIR COURT.

Owing to the fact that the official See of the order in the Desert of Iowa for El Kahir Court is located in Cedar Rapids, it has been deemed expedient to merge the local organizations of Crescents of Marion and Cedar Rapids, for the present, in the Court. With the introduction of the officers of Fatma Crescent to do the work June 10th, we hope to be able to secure the help of Daughters in the Home Oasis, who will take up, learn the ritual, and assist in doing the work at the next annual vigil, if not before.

COURT VIGIL, JUNE 10.

Let all Daughters and Nobles who have been adopted be warned that a vigil of El Kahir Court will be held from 9 to 12 at night, in Cedar Rapids, in the blue room of the Temple. The fees are reduced to $2.50 for this occasion, and for the last time. The officers of Fatma Crescent No. 1, Waterloo, are to do the work. A good time is expected. No banquet, as we leave immediately for Buffalo.

THE TURKISH YASMAK.

The Daughters of the order would be delighted with the effect produced by the wearing of this veil, now a part of our ceremonial paraphernalia. We shall preserve the sketch which we think is taken from life, and is of a living Egyptian Princess, and beautiful enough to excite the admiration of her American sisters. "This veil is designed to hide all save the dangerous dark eyes of the oriental beauty. European influence has so worked upon the feminine mind in the east, that by slow degrees the Yasmak has grown more and more gauzy as the years passed, until today it is transparent enought to reveal the smoothness of a woman's brow, the red of her lips, and the white of her perfect teeth. It is an extremely coquettish face covering, and is said to be in great favor among the Constantinople belles." We cannot but imagine that it is a striking reversion of history—that the use of the oriental veil once introduced among European women, should now be followed by the Yasmak as thus modified by occidental influences.

WORSHIP OF GODDESS ISIS.

COUNT AND COUNTESS MACGREGOR INTRODUCE THE NEW RELIGION TO PARIS.

PARIS, March 25.—The chiefs of the cult of the worship of the Egyptian goddess Isis, which has been introduced in Paris, are the Count and Countess MacGregor, wealthy Scotch people, living in the Rue Mozart. Their names in the new religion are "Hierophant Rameses" and "High Priestess Anari."

At the initiation of a convert the other day—a young woman whose name is unknown and who wore a long white veil—the "mass of Isis" was celebrated and M. Julien Bois delivered a lecture. in which he declared that the name of Paris was derived from "Bar-Isis," or ship of Isis.

The curtain then rose upon a waxen figure of the goddess, seated upon the table, clothed in multi-colored gauze and wearing a sort of spangled helmet. The hierophant and the grand priestess were present, the former curiously helmeted, bangled, and bejeweled, and clad in a long flowing white robe, with a leopard skin upon his shoulders. His wife was a strange vision of shining white raiment, wreathed with nodding flowers. Before the candle-lit altar they chanted and intoned prayers and invocations, the language of which was French—although the accent was Scoch.

The young convert, to pianoforte accompaniment, danced four dances, symbolizing flowers, etc.—*Daily Papers.*

This modern fad must not be confused with the Order of Isis, which is a social and not a religious fraternity.—ED.

The Scottish Rite.

There is great activity among the bodies of the Rite this spring.

At Clinton there will be a reunion (we are told) May 23 to 26, with twenty-five candidates.

At Des Moines a successful convention was held April 25, 26, 27 and 28, with upwards of thirty candidates. We were much disappointed not to get more time with the brothers while there.

Maundy Thursday was quite generally observed.

The bodies of Oriental Consistory met in Chicago April 18–20.

Buffalo Chapter, Rose Croix, held their regular assembly April 21.

With the thousands of eligible Master Masons in any of the jurisdictions, it looks small, mean and unprofitable, as well as unmasonic, to see competition accompanied with misrepresentation.

BOOK TABLE.

From Grand Secretary Cary, of the Grand R. A. Chapter of Pennsylvania, for 1898.

From Grand Secretary Lambert, the proceedings of the Grand Lodge, Grand Commandery and Grand Chapter of Louisiana, 1899.

From Jas. H. Price, Grand Treasurer, those of the Grand Chapter of Delaware, 1899.

From Grand Secretary Wilson, those of the Grand Lodge of Kansas, 1899.

From Grand Secretary Sinn, those of the Grand Lodge of Pennsylvania for 1898.

From P. C. Kullman & Co., of New York, "The Tradition of the Temple," by John Bauvard, a traditional poem, illustrated.

MASONIC GLEANINGS.

There are 220 orphans in the North Carolina Masonic Home.

In Tennessee a resolution has been offered in the Grand Lodge that Master Masons be elected in October—past to proficiency, and have a certificate from the Custodians before installation in December. That rule adopted in Iowa would rattle some of the ritual butchers like sixty.

Pennsylvania has 53,100 Master Masons.

West Virginia claims perpetual jurisdiction over rejected material.

The venerable and beloved Gen. Jno. A. Smith is in Scotland for rest and recuperation.

It is estimated that the number of Freemasons in the world amount to 1,365,000.

In Egypt there are nineteen subordinate lodges, with an aggregate membership of about 200.

When we perform a Masonic act we must not boast of it, but leave it to others to commend us if they see fit to do so.

Thirty-six thousand dollars were the net proceeds of the recent Masonic festival held in San Francisco for the benefit of the Masonic Home.

Lorenzo Dow Cronmger, grand recorder of Kentucky, aged 72, died recently. He was a consistent Mason and a firm adherent of its principles. An exchange pays him this tribute: "He had no enemies."

The Robert Burns Lodge No. 25, is one of the aristocratic lodges of London, England. Its home is in the Freemason Tavern, a rendezvous of Masons from all over the world. Its service of silverplate is said to be worth $10,000 and is used at all banquets given by the lodge.

Carelessness in little things is what sorely cripples the ceremonies. There is no short cut in good work.

Modesty in those clothed with authority, is an ornament of rare worth.

Our Dead.

SIEGEL E. GOLDSBERRY.

The city of Marion was startled to hear of the death of this estimable citizen on April 13, 1899. He was a man among men—well thought of, and deservedly popular. His funeral was held at his late home in Marion, on the 16th, and was under the auspices of Trojan Lodge 548, A. F. & A. M., of which he was an honored member. There were nearly 100 brothers in line from our own, No. 6 Marion, from Anamosa, Stone City, Monticello, Perry, Savanna and lodges elsewhere. The day was clear, and the beautiful ceremonies never were rendered any more beautiful than they were by worthy Bro. P. M. Plumb and his brethren.

Morgan Thomas, Des Moines, April 11, 1899. Noble Bro. Thomas was a man widely known and highly respected by all who knew him. He took a deep interest in Masonry and was a broad-minded man. He will be greatly missed.

Byron L. Carr, April 22, Denver, Col., formerly Attorney General of Iowa. He was a native of New Hampshire and was 57 years old. He enlisted at the outbreak of the civil war and was a member of Custer's cavaly troop. He was wounded several times, losing one arm. He had served as department commander of the G. A. R. for the department of Colorado and Wyoming, and had been grand commander of the Colorado Knights Templar.

IS THIS ALL?

A great author has said: "When a man is told that the whole of religion and morality is summed up in the two commandments, to love God, and to love our neighbor, he is ready to cry, like Charoba in Gebir, at the first sight of the sea, 'Is this the mighty ocean? Is this all?' Yes! all; but how small a part of it do your eyes survey! Only trust yourself to it; launch out upon it; sail abroad over it; you will find it has no end; it will carry you round the world." Precisely the same can be said of Freemasonry; it is equally as extensive and effective.—*Voice of Masonry.*

Connecticut has $1.00 per capita, three-fourths for charity and one-fourth for Grand Lodge expenses.

ALWAYS DONE IN IOWA.

In Kansas an entered apprentice is presented with a lambskin apron to keep as his own property. This should be done in Texas, and in every other jurisdiction. —*Texas Freemason.*

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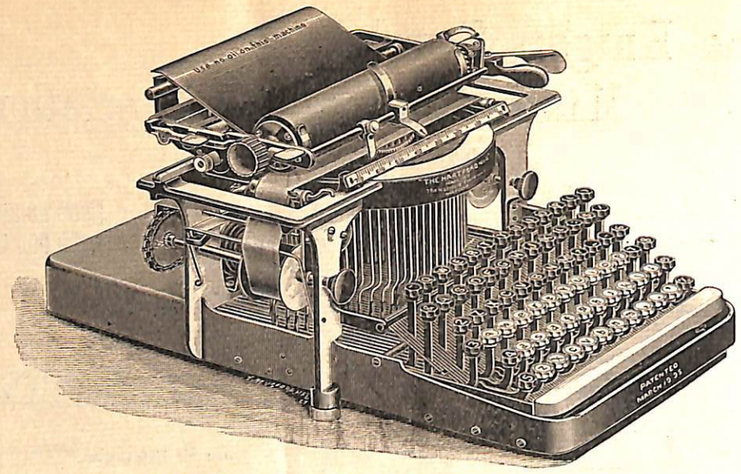

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